



Son, give me thy Heart: Behold mine.

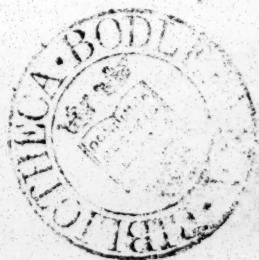
THE DEVOTION

TO THE
SACRED HEART

O F J E S U S

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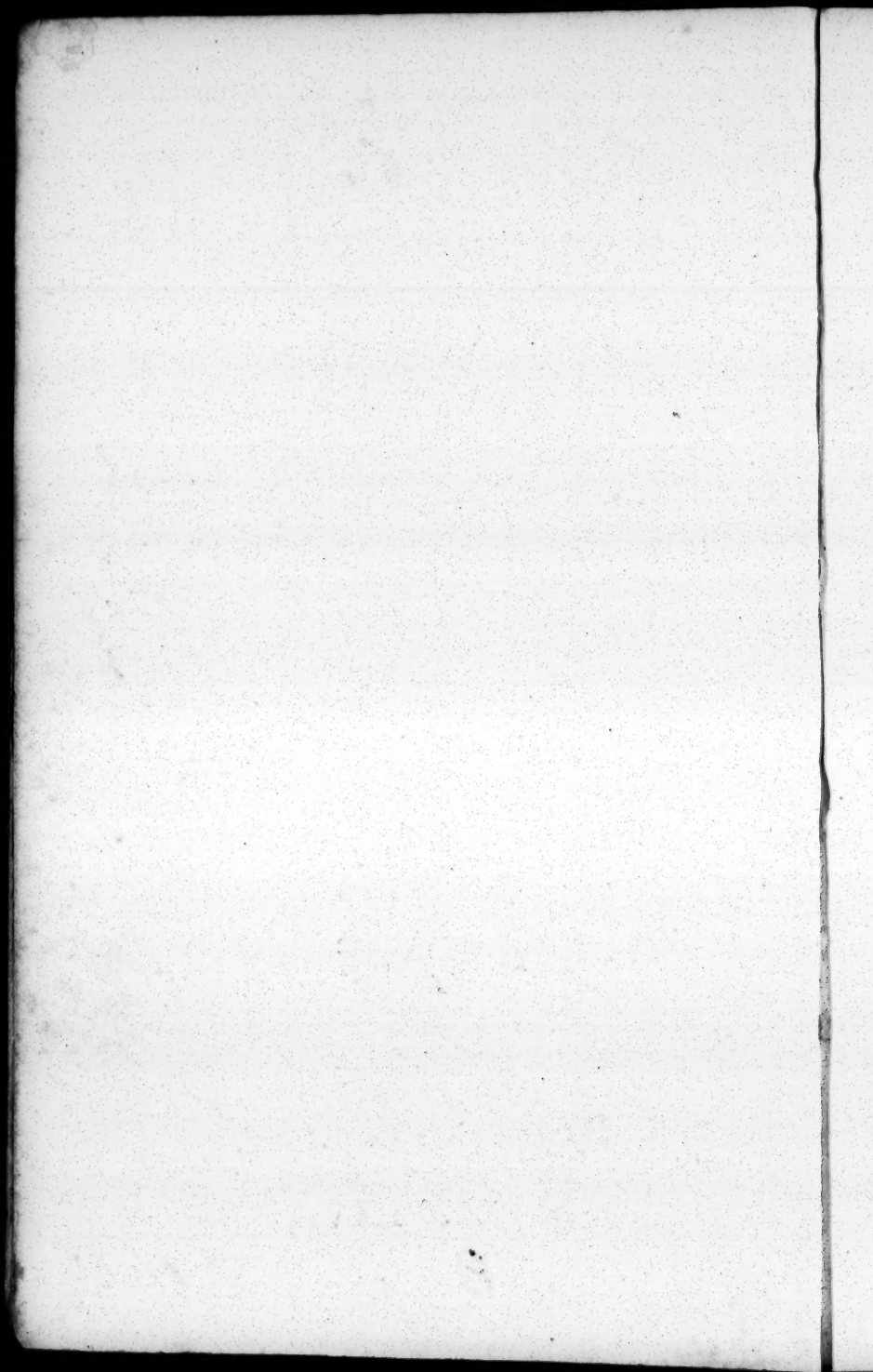
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BRUGES
By JOSEPH VAN PRAET.

M. DCC. LXVII,

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THE PREFACE.

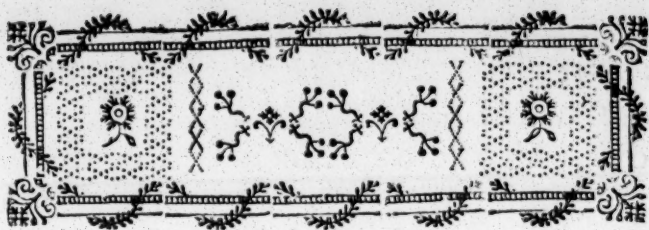
THe following Sheets are designed to convey a clear and precise Notion of the Nature and Excellency of the Devotion to the sacred Heart of Jesus, and to propose the several Duties and pious Practices belonging to it. The whole will be conducted in a Manner, that will not exceed the Reach of the most ordinary Capacity, and yet contain every Thing that is necessary for the general Information of the Faithful, and for the particular Comfort of pious Souls.

*L*Oquar ad cor ejus,
& ab ipso, quod
voluero, impetrabo.

I will speak to his
Heart, and from it ob-
tain whatever I shall
desire.

S. Bonavent. in stimulo amoris.

P. I. Cap. I.



THE
DEVOTION
TO THE
SACRED HEART
OF JESUS.
PART THE FIRST.

*The Nature and Excellency of this
Devotion.*

THE Devotion to the sacred Heart of Jesus has Jesus Christ himself for its Author; it is he that planned the Project thereof, he explained the Nature of it and foretold its future Progress. The Church has at all Times

considered the sacred Heart of Jesus as an Object worthy her Veneration; for whilst she honoured, as she ever did, his sacred Humanity, doubtless the Heart which is the principal Part thereof, must have deserved her Adoration. However this Devotion, tho' ever holy in itself, has not always been solemnized alike. It is only in these latter Days, that the Time appointed by the eternal Decrees of Providence being come, Almighty God was pleased to disclose to the whole World the inestimable Treasures of the sacred Heart of his divine Son. Such ever was the Conduct of God over his Church; from Time to Time in order to rouse and stir up the Piety of the Faithful, he sets up Devotions, which tho' not new in themselves as to the Substance and Groundwork, are yet so in their Solemnity and respective Circumstances. Thus has he established the Devotion to the most adorable Sacrament of the Altar; thus again the Devotion to his sacred Name, to his sacred Wounds &c.

sacred Heart of Jesus. 3

But to give a more clear Idea of this Devotion, let us trace it back quite up to its Source, and see on what Occasion it came forth.

In the Year 1680 there lived in the Diocess of Autun in the Town called Paroi le Monial in the Monastery of the Visitation a young Woman unknown to the World but favoured with the most strict Communications with Almighty God, a worthy Spouse of the spotless Lamb. Her Life was a Series of the most eminent Virtues, and her Soul was filled with the most distinguished Graces. For many Years this devout Soul had been incessantly engaged in the Meditation of the immense Riches of the adorable Heart of Jesus Christ: for many Years she glowed with the holy Extasies of a divine and uninterrupted Love at the Sight of its Perfections; she had long sighed after that happy Moment, when she might see this amiable Heart known, honoured and loved throughout the whole World. She then little knew that she was to be the happy Person chosen by

Almighty God to bring about this great Work. On a certain Day within the Octave of Corpus Christi finding herself more than ordinarily burning with this ardent Desire, Jesus Christ appeared and spoke thus to her. (a) „ You cannot, says he, „ testify your Love for me better, „ than by doing what I have so often „ asked at your Hands; and disclosing „ his sacred Heart, he said: „ Behold „ this Heart, which has loved Man- „ kind so tenderly, and spared nothing „ even to the wasting and consuming „ itself in Testimony of its Love, and „ yet in Return I generally meet with „ nothing but Ingratitude, Contempt, „ Sacrileges, Irreverences and Coldness, „ even in the very Sacrament of my

(a) As the Church does not pronounce on the Authenticity of this Revelation, or the Sanctity of the Person to whom it was made, in order to conform as we ought, to the wise Regulations of the holy See, we only relate this as an historical Fact, yet so certain and so averred as to challenge deservedly our Belief and Adherence. We speak here as formerly the Faithful spoke of the Revelation of S. Juliana, which gave Rise to the Solemnity of the Feast of Corpus Christi.

sacred Heart of Jesus. 5

„ Love; and still what more sensibly
„ affects me, is that I receive this
„ Usage from Hearts peculiarly conse-
„ crated to my Service. Wherefore I
„ demand of thee, that the first Friday
„ after the Octave of the Blessed Sa-
„ crament be consecrated to a special
„ Feast in Honour of my Heart, that
„ a solemn Reparation of Honour and
„ a publick Act of Atonement be of-
„ fered to it on that Day, and holy
„ Communion received with an Intent
„ to repair by it, as far as possible;
„ all the Injuries and Affronts it has
„ received, when exposed on the Al-
„ tars, and I promise it shall dilate
„ itself to pour profusely the Gifts of
„ its divine Love on all such Persons,
„ as shall pay to it this Homage, and
„ induce others to the Performance of
„ the same religious Office.

These are the Words of Jesus Christ himself, and from them duely weighed as from a most copious Spring flow such Truths, as most properly belong to this Devotion, and are the fittest to convey a distinct Notion of the

Nature of it. They will be more fully unfolded in the following Queries.

FIRST QUERY.

*What is the Object of this
Devotion?*

A. **T**He Object thereof is the Heart of Jesus Christ, an Object of all others evidently the noblest, the holiest, the greatest, the most divine and altogether the most sweet and most amiable that can possibly be conceived. Hence it follows that a Devotion relating to it bears with it that particular Mark of Sanctity, Dignity, Grandeur, Sweetness and Loveliness, which no other can come up to. The Dignity of this adorable Heart arises 1. from its Union with the most perfect and most compleat Soul that ever was, whereof this divine Heart has been the Organ in the Production of its sensible Affections. From this close Union of the Heart with the Soul, that universal Notion among all polite

sacred Heart of Jesus. 7

Nations is sprung, whereby they are induced to pay to the Hearts of great Men after their Death Honours suitable to the Merits of the Soul they were united to. If so, what shall we say of the sacred Heart of Jesus, since it was united to such a Soul? 2. To what a Pitch of Grandeur and infinite Merit is it not raised by its Union with the second Person of the Blessed Trinity? Whatever belongs to the adorable Person of Jesus Christ claims all our Veneration in an infinite Degree; the least Part of his sacred Body, a Drop of his Blood, a Hair of his Head deserves our utmost Adoration. Every Thing that has but touched his sacred Body becomes thereby venerable, as the Cross, the Nails, the Lance, the Thorns. If the Lance, which pierced the Heart of Jesus, is by that very Touch become an Object of Veneration to the whole Church, what shall we say of the Heart itself, which has imparted so much Dignity to the contemptible Steel?

3. A farther Proof of the Dignity

of the Heart of Jesus is taken from the divine Function it was formed for, I mean that of burning incessantly with the purest and most ardent Flames of the Love of God. From the very first Instant of its Production it glowed with that divine and uninterrupted Fire to the last Instant of its mortal Life, and will ever thus burn for all Eternity. By one single Act of the Love of God produced by it, the divine Majesty is infinitely more honoured, than it could possibly be by the united Love of all Creatures even possible during a whole Eternity. How noble then must that Heart be, the Function whereof is to receive continually the Impressions of this sacred Love, and produce the highest Acts thereof uninterruptedly for all Eternity? Hence the Complacency of the eternal Father for this divine Object, since nothing can be more acceptable in his Eyes, than the never ceasing Love of his only Son.

It is plain from all this that we do not mean to honour the sacred Heart of Jesus barely as an inanimate and

sacred Heart of Jesus. 9

lifeless Heart, but we consider it as united to the divine Person and as the chief Instrument of the Operations of the most holy Soul that ever was. This undoubtedly was not sufficiently attended to by those who at first seemed to attack this Devotion. They considered the sacred Heart merely as an inanimate Piece of Flesh without Life or Feeling, as a holy Relick purely material without paying any Attention to its Union with the Divinity and to such spiritual and divine Riches as are annexed to it and which impart to it Life and Motion.

SECOND QUERY.

*What is the End of this
Devotion?*

A. **W**E are to consider the sacred Heart of Jesus under two different Aspects; on one Side as a Heart full of Love and breathing, we may say, nothing but the Salvation of Mankind; on the other Side as a Heart

that is offended, insulted and despised by unthinking Man, by Sinners void of all Sense of Gratitude and unaffected by his Love. The Inclination of this adorable Heart to reconcile Man to God and Earth to Heaven must raise in us Sentiments of the most ardent Love and Feelings of the greatest Sorrow to dispose us for a Reparation of the Wrongs and Outrages it daily suffers. The End therefore proposed by this Devotion, to which the Faithful are earnestly invited, is in the first Place to honour by frequent Acts of Love and Adoration, and by all Manner of Submission and Homage the unbounded Love of Jesus for us throughout the whole Course of his mortal Life, but chiefly in the Sacrament of the holy Eucharist, the Sum and Abridgement of all his Wonders, where he still burns with the Love of us. In the next Place it is to share in his Grief and to make Amends on our Part for those many Insults his Love for us exposed him to during his mortal Life, and still now exposes him to every Day in the

bleſſed Sacrament, where he is ſo little loved by Men, ſo little known, and oftentimes ſo outrageouſly abuſed even by thoſe, who know him.

THIRD QUERY.

What are the Advantages of this Devotion?

A. **T**hey are numberleſs and unſpeakable. We need but look about us, and we ſhall immediately diſcover the many ſingular Bleſſings it produces in all Hearts. What more beneficial than a Devotion, which ſo far from being confined to ſome barren and outward Practices chiefly conſiſts in a conſtant Study of the interior Diſpoſitions of this ever adorable Heart, and in an uninterrupted Endeavour to model ourſelves on it, and tranſcribe its Virtues into our own Lives; ſo that in all Things, as far as we can, we ſhould keep an Eye on this divine Object as the Model we are to copy after in each of our Actions.

Do you desire, pious Souls, to attain the very Summit of Perfection? Behold here a safe and easy Road to it. I say a safe Road: In Matters of Devotion nothing is so much to be feared as Illusion. Whatever is uncommon and singular is deservedly to be mistrusted. Now this Devotion steers clear of any such Danger; the Object it honours is of all Objects the most worthy, the Heart of a Man-God; The End it proposes is quite divine; the practical Duties performed therein are agreeable to the Spirit of the Church; and since Jesus Christ speaking of himself, says that he is the Way that leads to Life, and the Gate thro' which we must enter Heaven, how can we fear being misled by penetrating into the most august Sanctuary of his sacred Heart in order to partake of that Fulness of Grace and Sanctity abiding therein as in its Centre? O! how noble, and precious a Sight, how worthy of the divine Majesty must that Heart be, which is modelled on this divine Original! Hence that un-

sacred Heart of Jesus. 13

common Recollection, and that Modesty so conspicuous in the whole Comportment of many fervorous Clients of this Devotion, that Spirit of Mildness and Peace, that Odour of Sanctity, as I may say, which charms, invites and edifies every Body. Again, by this Means the Heart is imperceptibly weaned from itself and from all Creatures; Selflove abates, the Empire of Sin ceases, Faults are diminished, Imperfections redressed, the Soul fills with God, the inward Man is renewed, and acquires every Day an additional Degree of Strength.

It is therefore a most safe and unerring Road to Perfection. But as a farther Matter of Comfort, I must add that it is also a most sweet, easy and pleasant Road, attended by an uncommon salutary Uction, such as must inspire the Love of Virtue, and an answerable Degree of Fortitude to practise it. For if a solid Devotion to this sacred Heart is ever inseparable from an unfeigned Love for our divine Saviour, it is scarce possible to have

this warm and tender Love, without finding in it an admirable Store of interior and quite divine Consolation. And whereas the bare Sight of our Saviour's sacred Wounds naturally calls up in our Hearts an unspeakable Confidence in his Mercies, so the Remembrance, the least Thought of his sacred Heart creates a certain Degree of Joy, which is easier felt than described. I appeal to your Testimony, devout Souls consecrated in a special Manner to this Devotion, what Sweets have you not felt in those happy Moments, when Jesus Christ has admitted you into his sacred Heart? What Delights, what Comforts, what Extasies! Were they not a Kind of Foretaste of the Joys of Heaven?

There is still another Benefit entailed on this Devotion, and it is this. It is not confined merely to some select and privileged Souls, more versed in spiritual Matters, and more enlightened than the common. No: it lies within the Reach of all Degrees of People, the unlearned as well as the

sacred Heart of Jesus. 15

most learned. The great ones and the Rich of the World have here no superior Advantage over the Poor and those of the common Sort, because it rests wholly on the Dispositions of the Heart, and all have a Heart to give to God, and may find one in Jesus Christ ever ready to receive their Gift. Cheer up therefore, ye afflicted Souls, narrow Geniuses, indigent and forlorn Creatures. You are not allowed to enjoy in this World either the Pleasures of Life or the Splendour of Honours or the Treasures of Wealth, but you may be admitted into the sacred Heart of Jesus Christ, and therein you will find abundantly whatever the World has denied you: happy, if you but know how to improve this great Treasure, where you may provide yourselves with Riches for Time and Eternity itself.

What then remains but that we enter into the adorable Heart of Jesus Christ! He came down on Earth chiefly for this End to bring with him the sacred Flames of divine Love, which

ought to fire all Hearts. Let us then throw ourselves into that burning Furnace, to glow with its heavenly Heat; repair into that sacred Asylum, to be under Shelter from all the Dangers of Salvation; to that Spring of living Water, to find Comfort in our Troubles; to that Model of all Virtues, to transcribe them into our Lives; in a Word to that Place of Delights, to commence there our Heaven on Earth.

FOURTH QUERY.

*What are the Obstacles to
this Devotion?*

A. 1. **T**Epidity, which, as Scripture teaches, bears hard on the Heart of Jesus.

2. Secret Pride ever opposite to Humility the essential Virtue of this Heart.

3. Self-love the capital Enemy to this Devotion.

4. Unmortified Passions. These stifle the Love of Jesus towards us and

sacred Heart of Jesus. 17
destroy the inward Peace and Quiet
of the Mind.

FIFTH QUERY.

*Which are the Means of
acquiring it.*

A. 1. **T**O petition often for it and that with Fervour, because it is the Gift of God, who bestows his Blessings on such, as ask with Perseverance.

2. To communicate frequently. Fire carried in the Bosom must warm, as the holy Ghost assures us.

3. To visit diligently the most blessed Eucharist. This is the Furnace of divine Love, this the Sacrament of the Heart of Jesus. Love is preserved and entertained by Visits.

4. To persevere with Fidelity in our Devotions to the Heart of Jesus. Perseverance is crowned and Love the Reward of Fidelity.

5. To have a filial Confidence in our blessed Lady, and a tender Devo-

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tion to her and the Saints.

6. To procure a great interior Recollection. A Heart opened on all Sides and exposed to a thousand Distractions can never receive or preserve the Love of Jesus, who is only pleased with the Solitude and Retirement of the Heart.

7. To entertain a strong Desire of loving Jesus Christ.

SIXTH QUERY.

What is the Difference between the Devotion to the sacred Heart, and that which is paid to the blessed Sacrament?

A. 1. **I**T is very great. They differ in their Object, Motive and End. The first is directed wholly to the adorable Heart of Jesus Christ in the blessed Eucharist without any Relation to the other Parts of his Body: in the latter, the Body of Jesus Christ whole and entire as hidden under the

sacred Heart of Jesus: 19

sacramental Species is proposed to our Adoration without any special Reference to his sacred Heart. Again, the Motive of our Devotion to the sacred Heart of Jesus Christ is 1. the infinite Love he bears us in that sacred Heart united personally to the Divinity, and 2. the many Injuries, Affronts and Indignities it receives still in Return from ungrateful Man, especially in the blessed Eucharist: whereas the Motive of our Devotion to the blessed Sacrament, is the infinite Dignity of the adorable Body and Blood of Christ united to the Divinity, and worthy of the Adoration of Men and Angels.

The End proposed in the Devotion to the sacred Heart is to excite us to a special Honour, and Love for that sacred Heart, and to make an Atone-ment and Compensation, as far as in us lies, for the many Injuries and Affronts offered to the divine Love at all Times, but principally in the Abuse and Profanation of the most blessed Sacrament. This Reparation of Honour is directed to the adorable Heart, as to

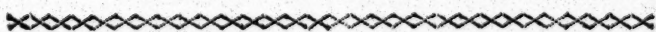
20 *The Devotion to the &c.*

the Source and Principle of this divine and eucharistic Love. Now the Devotion to the blessed Sacrament is absolutely independent on the sacrilegious Indignities committed against the real Presence; and it would equally subsist in all its Parts if Almighty God had always been worthily served in the blessed Sacrament, since it would still ever be just to pay to the sacred Humanity under the sacramental Veils an infinite Honour, Love, Devotion and Gratitude.





THE
DEVOTION
TO THE
SACRED HEART
OF JESUS.
PART THE SECOND.



The Practice of this Devotion.

IN general by the Practice of this Devotion nothing more is meant, than the Use of such Means, as are best calculated to render us true Adorers and faithful Imitators of the sacred Heart of Jesus Christ. Now this Practice is both interior and exterior.

The interior Practice consists in the inward Acts of Faith, Adoration, Love, Hope, Confidence, Gratitude and the like. The exterior Practice consists in outward and visible Acts, such as are meant to denote outwardly the inward Devotion. Of this Sort are Prayers, Novenas, Confessions and Communions, Visits to Jesus Christ in the blessed Sacrament, Associations, Confraternities, Fasting, Penances and generally all pious and edifying Acts, which are performed to honour the adorable Heart of our blessed Redeemer. Whereupon it is not amiss to observe, that we must not so rest and depend on these outward Practices, as to persuade ourselves, that if we have but performed them, we have thereby fulfilled all Justice. This would be confining the whole System of Devotion to bare and empty Ceremonies. Much less ought they to be considered as a Claim to Impunity for ones Faults, or as a Security of a future Conversion after having long slighted Almighty God's Grace. This

would be a gross Illusion and a fatal Abuse ever disavowed by all true Devotion. But on the other Hand, because Devotion is misused, it is no Reason why it should be condemned or suppressed; for the best Things are liable to be misused. The Abuse indeed ought to be checked, but the Devotion itself, wholly faintly and solid, should ever be preserved.

These general Notions being once premised, let us now consider in particular the Devotions to be practised in Honour of the sacred Heart of Jesus. Among them, some are to be performed every Year, some every Month, some every Week, and some every Day.

EVERY YEAR.

THE solemn Festival of this Devotion is fixed on the first Friday after the Octave of Corpus Christi. This Day must be sanctified and consecrated to the Love of our blessed Saviour by Prayer, pious Reading, Visits to the blessed Sacrament, and every other

good Work; and therefore from the very Eve prepare for this solemn Day by some Act of Penance or Charity, in order to prepare your Heart for the divine Grace. On the Festival itself repair to the Sacraments of Penance and holy Communion. In your Confession on that Day accuse yourself, and detest in a special Manner your many Infidelities and Acts of Disrespect towards the blessed Sacrament. Your Communion ought to be performed with so much the more Fervour, as it is intended as a Reparation of Honour and Supplement for the many Negligences and Defects in former Communions. In the Afternoon you shall make a special Visit to the blessed Sacrament, and there make a solemn Act of Atonement to the sacred Heart, to make amends, as much as possible, for all the Indignities it receives every Day in the blessed Eucharist, and for such as we ourselves have perhaps been guilty of.

EVERY MONTH.

BEsides the principal Feast which happens but once a Year, the first Friday of every Month has been consecrated to the sacred Heart. On that Day the Clients endeavour to perform anew either wholly or in Part the religious Duties practised on the Feast itself, as for Instance, Confession, Communion, Visits to the blessed Sacrament, the Reparation of Honour &c.

They consider the first Friday of the Month as a special Festival proper for them. They are not however thereby debarred from attending to their own respective Employments, provided they offer their Work to God for that End.

EVERY WEEK.

THe warm and fervorous Clients of this Devotion who endeavour to procure for themselves a more plentiful Flow of heavenly Graces, are not satisfied with honouring this divine

Heart once a Month: they have moreover consecrated the Friday of every Week to its Honour. On that Day they perform some Acts of Devotion, some good Works, or small Mortifications either interior or exterior in this View and with this Motive, to testify their Gratitude and repair by their Love the Ingratitude of Man to Jesus Christ. Thus we find that in other Devotions besides the principal Festival, particular and privileged Days are kept every Week. Tuesday for Instance is consecrated to the guardian Angels throughout the whole Year, Thursday to the blessed Sacrament, Saturday to our blessed Lady &c.

EVERY DAY.

THe following Practices are so much the more valuable, as they are more frequent and lie within the Reach of every Body. They are reduced mostly to this: to perform all our daily Actions in Union with the sacred Heart; so that when we pray,

we pray with it; when we love, we love with it; when we act, we act with and in it; when we suffer, we suffer with and for it. This is an admirable Art to heap up Treasures of Merits, Graces and Glory. For as there is nothing so noble in the Eyes of the divine Majesty, as the sacred Heart of his Son, so there is nothing more acceptable to him than the Union of our Actions with that adorable Heart. The infinitely holy Dispositions of it make up for the Deficiency of our very imperfect Actions, which thro' this Union are in some Measure divinized.

Think therefore often, devout Souls, on Jesus Christ, and repair to him in all your Wants; advise with him in your Doubts and Anxieties; speak to him of your Troubles and Afflictions, give him an Account of your Thoughts, Designs and Schemes, lay before him your Faults, Temptations and Passions. Beg of him to remedy all your Evils, live in him, breathe for him alone. He will stand you in Lieu of every Thing else, if you but know how to seek all Things in him.

Besides these Methods annexed to certain particular Times, there are others that may be used at all Times. Such are the Reparation of Honour, the Act of Consecration to the sacred Heart, Communions, Visits to the blessed Sacrament &c. Such again are the outward Signs the Clients of this Devotion wear about them, as Pictures, Medals and Scapulars; such in short are the Beads, the Litanies and other Prayers consecrated to the Honour of this divine Heart.

*The Act of Consecration to the
sacred Heart of Jesus.*

✓ **O** Most amiable Heart of my divine Redeemer! considering thy infinite Love for all Men and for me in particular, in View of the oppressing Grief and other Pains, thou hast endured for my Sins; in View of the most precious Blood thou hast been pleased to shed for my Redemption; in View of the excessive Love, thou hast shewn us in the Institution of the

Sacred Heart of Jesus. 29

most blessed Sacrament of the Altar, and in View of those infinite Perfections, which make thee so amiable; I N.N. do this Day consecrate myself to thee without Reserve for all the Remainder of my Life. I consecrate to thee my Body, my Soul, my Thoughts, my Desires, my Words, my Actions and my Sufferings, desiring thereby to contribute to thy greater Glory. In particular I consecrate to thee my Heart with all its Motions, desiring it may love thee only, rejoice in thee only, and not breathe but for thee alone; and however unworthy the Offering be, thou canst not refuse it, since thou hast asked it of me.

Receive it then, O divine Heart of Jesus; purify it, sanctify it, and inflame it with thy most pure Love, that it may not act but by the Motion of thy Love, nor suffer but for thy Love, grieve only that it loves thee so little, have its only Joy in loving thee much, desire nothing but the continual Increase of that Love, and fear nothing but to let that holy Love relent and

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be consumed; in a Word, make
my Heart like to thee, that by thee
and with thee and like thee it may
eternally love the Father, the Son,
and the holy Ghost. Amen.

THE
PRAYER
OF
S. GERTRUDE.

HAil, O sacred Heart of Jesus,
living and quickening Source of
eternal Life, infinite Treasury of the
Divinity, burning Furnace of divine
Love: thou art my Refuge and my
Sanctuary. O my amiable Saviour! con-
sume my Heart with that burning Fire,
with which thine is ever inflamed; pour
down on my Soul those Graces, which
flow from thy Love, and let my Heart
be so united with thine, that our Wills
may be one, and mine in all Things
conformed to thine. May thine be the
Standard and Rule equally of my De-
sires and of my Actions. Amen.

THE
LITANY
OF THE
SACRED HEART.

Lord have Mercy on us.
Christ have Mercy on us.
Lord have Mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven, have Mercy
on us.
God the Son Redeemer of the
World,
God the holy Ghost,
Holy Trinity one God,
Heart of Jesus,
Heart of Jesus formed in the
Womb of the most blessed
Virgin,
Heart of Jesus hypostatically uni-
ted to the eternal Word,
Heart of Jesus Sanctuary of the
Divinity,

Have Mercy on us.

Heart of Jesus Tabernacle of the
most holy Tiinity,

Heart of Jesus Temple of all Sanc-
tity,

Heart of Jesus Fountain of all
Graces,

Heart of Jesus most meek,

Heart of Jesus most humble,

Heart of Jesus most obedient,

Heart of Jesus most chaste,

Heart of Jesus Furnace of Love,

Heart of Jesus Source of Contri-
tion,

Heart of Jesus Treasure of Wis-
dom,

Heart of Jesus Ocean of Bounty,

Heart of Jesus Throne of Mercy,

Heart of Jesus Abyfs of all Vir-
tues,

Heart of Jesus sorrowful in the
Garden,

Heart of Jesus spent with a bloo-
dy Sweat,

Heart of Jesus glutted with Re-
proaches,

Heart of Jesus consumed for our
Sins,

Have Mercy on us.

sacred Heart of Jesus.

33

Heart of Jesus made obedient
even unto the Death of the
Cross,

Heart of Jesus pierced thro' with
a Lance,

Heart of Jesus Refuge of Sinners,

Heart of Jesus Fortitude of the
Just,

Heart of Jesus Comfort of the Af-
flicted,

Heart of Jesus main Strength of
the Tempted,

Heart of Jesus Terror of the De-
vils,

Heart of Jesus Sanctification of
Hearts,

Heart of Jesus Perseverance of
the Good,

Heart of Jesus Hope of the Dying,

Heart of Jesus Joy of the Blessed,

Heart of Jesus the Delight of all
the Saints,

Lamb of God, who takest away the
Sins of the World, spare us, O Jesus.

Lamb of God, who takest away the
Sins of the World, hear us, O Jesus.

Lamb of God, who takest away the

Have Mercy on us.

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Sins of the World, have Mercy on
us, O Jesus.
v. O most sacred Heart of Jesus, have
Mercy on us,
r. That we may worthily love thee
with our whole Hearts.

LET US PRAY.

O God! who out of thy immense Love hast given to the Faithful the most sacred Heart of thy Son our Lord as the Object of their tender Affections, grant, we beseech thee, that we may so love and honour this Pledge of thy Love on Earth, that by it we may merit to love both thee and thy Gift, and be eternally loved by thee and this most blessed Heart in Heaven, thro' the same Jesus Christ our Lord thy Son, who lives and reigns with thee in the Unity of the holy Ghost one God World without End. Amen.

O sacred Heart of Jesus overflowing with all Sweetness! to thee we commend ourselves and all our Con-

cerns, our Friends, Benefactors, Parents and Relations, our Superiors and Enemies: take under thy Protection this House, / City and Kingdom: extend thy Care to all such, as lie under any Affliction, and to those, who labour in the Agony and Pangs of Death: cast an Eye of Compassion on the obstinate Sinner. and more particularly on the poor Souls in Purgatory, as also on those, who are engaged and linked with us in the holy Confederacy of honouring and worshiping thee. Bless these in particular, O bountiful Heart, and bless them according to the Extent of thy Goodness, Mercy and Charity. Amen.



THE
REPARATION
OF
HONOUR
TO THE
SACRED HEART
FOR
THE FEAST &c.

O Most amiable and adorable Heart
Centre of all Hearts, glowing
with Charity and inflamed with Zeal
for the Interest of thy Father and the
Salvation of Mankind: O Heart ever
sensible of our Misery, and ever in
Motion to redress our Evils, the real
Victim of Love in the holy Eucharist
and a propitiatory Sacrifice for Sin on
the Altar of the Cross: seeing that the

Generality of Christians make no other Return for these thy Mercies, than Contempt of thy Favours, Forgetfulness of their own Obligation, and Ingratitude to the best of Benefactors; is it not just that we thy Servants penetrated with the deepest Sense of the like Indignities, should enter upon a due and satisfactory Reparation of Honour to thy most sacred Majesty? Prostrate therefore in Body and humbled in Mind before Heaven and Earth, we solemnly declare our utter Detestation and Abhorrence of such a Conduct. Inexpressible, we know, was the Bitterness, which the Multitude of our Sins brought on thy tender Heart; insufferable the Weight of our Iniquities, which pressed thy Face to the Earth in the Garden of Olives, and unfurmountable thy Anguish, when expiring with Love, Grief, and Agony on Mount Calvary in thy last Breath thou wouldst reclaim Sinners to their Duty, and Repentance. This we know, O dear Redeemer, and would most willingly redress these thy Suf-

ferings by our own, or share with thee in thine.

O merciful Jesus ever present on our Altars, and with a Heart open to receive all, who *labour, and are burdened!* O adorable Heart Source of true Contrition, impart to our Hearts the true Spirit of Penance, and to our Eyes a Fountain of Tears, that we may bewail and wash off our Sins and those of the World. Pardon, divine Jesus, all the Injuries, Reproaches, and Outrages done thee thro' the Course of thy holy Life and bitter Passion. Pardon all the Impieties, Irreverences and Sacrileges, which have been committed against thee in the Sacrament of the Eucharist from its first Institution. Graciously receive the small Tribute of our sincere Repentance as an agreeable Offering in thy Sight, and in Requital for the Benefits we daily receive from the Altar, where thou art a living and continual Sacrifice, and in Union of that bloody Holocaust, thou didst present to thy eternal Father on Mount Calvary from the Cross.

sacred Heart of Jesus. 39

Sweet Jesus give thy Blessing to the ardent Desire we now entertain, and the holy Resolution we have taken of ever loving and adoring thee after a proper Manner in thy Sacrament of Love, the Eucharist, thus to repair by a true Conversion of Heart and a becoming Zeal for thy Glory our past Negligences and Infidelity. Be thou, O adorable Heart, who knowest the Clay of which we are formed, be thou our Mediator with thy Heavenly Father we have so grievously offended, strengthen our Weakness, confirm our Resolution, and with thy Charity, Humility, Meekness and Patience cover the Multitude of our Iniquities; be thou our Support, our Refuge and our Strength, that nothing henceforward in Life or Death may separate us from thee. Amen.



T H E
R E P A R A T I O N
O F
H O N O U R

PROPER FOR RELIGIOUS PERSONS.

O Lord Jesus Christ, whose Delight is to be with the Children of Men, thou hast chosen to thyself the Retreat of religious Houses, as most agreeable to thee, and as thy Place of Abode, that thou may'st make of them a new Acquisition to thy Love, and Trophy to thy Glory. In this View thou sufferest thyself to be shut up within the Inclosure of these Monasteries; here thou fixest the Tabernacle of thy divine Sacrament, and thy adorable Body stands as a formidable Fortrefs against all the Attacks of thy Enemies. Thou hast encompassed these sacred Sanctuaries with the sublime

Laws and Precepts of thy holy Gospel as with an impregnable Wall and Rampart. Thou hast erected a Press of thy sacred Blood, and ordered the Clouds of thy Bounty to shower down in Abundance thy Blessings upon them. After this with Reason calling thy Saints and Angels to bear Witnesses to thy Words, thou saidst: *What is there I ought to have done to my Vineyard, which I have not done? I have waited in Expectation, that it should bear good Grapes, but it has brought forth wild and bitter ones.* Often ah! too often, O my God, those on whom thou bestowest thy greatest Favours, are the very Persons, who of all are least sensible of thy Bounty, who most sorely afflict thy tender Heart, comply least with thy Graces, and force thee to complain with the Royal Prophet: *Had my Enemy spoke Evil of me, I would have borne it with Patience, but that the Child of my Family, fed at my Table, nourished with my own Substance, that he should treat me thus, should rise up against me, is a Circumstance*

that highly aggravates the Measure of my Affliction: and where is the Scene? where the Theatre of these Offences, Indignities and Ingratitudes? Where, O Saviour of Mankind, but in those very Retreats, thou hast sanctified by the admirable Example of so many Saints, in the Sanctuary thou hast chosen for thy Repose, under thy own Eyes in the Land of Saints, *in terrâ Sanctorum*, and at the Tabernacle itself, where thou residest in the Presence of thy Angels. Surely thy just Indignation forced from thy Lips *non videbit*, he shall not see the Glory of God . . .

But stop a Moment, O Lord God of my Salvation, for Mercy Sake withhold thy Hand, suspend thy Justice! Hear favourably the worst of thy Servants, who in his own and in the Name of all other Religious presents thee this Day with a Reparation of Honour for all the Tepidity, Sloth, Irreverence and Contempt, with which we have appeared before and approached thy sacred Heart in the blessed Eucharist:

Sacred Heart of Jesus.

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for all the Communions made out of Custom, Ostentation, and vain Glory. We have displeased thee by bringing a wordly Spirit, a Spirit of Self-ease and Indulgence into Religion; we have profaned these holy Sanctuaries by the Liberties we have given our Senses, the Irregularities we have practised, the Ambition and Envy we have given ourselves up to. We have offended thee in thy own House and under thy very Eyes. We are astonished at ourselves: we are confounded. Oh! that our Grief was as great as the Sea, and our Eyes changed into two running Streams of Blood, that we might ever bewail the Abuses and Injustices of our former Life; grant us, sweet Jesus, a lively Faith, that we may be sensible of the wrong Conduct we have hitherto pursued: give us a true Love of thy Bounty, by which we may become superior to all private and Self-interest, and a Zeal for thy Honour, that we may atone for past Trespases, and become worthy of thy Favours and Blessings; grant us that Unction

44 *The Devotion to the*
and Sweetness, which thy sacred Heart
inspires into the Souls of those, who
truly love and serve thee. Amen.

THE BEADS
OR LITTLE ROSARY
OF THE
SACRED HEART.

THis little Rosary consists of a
small Cross and thirty eight Beads,
that is, five of a larger Size to remind
us of the sacred Wounds of our blessed
Saviour, and thirty three of a smaller
Form answering to the Number of
Years he spent on Earth in the great
Work of our Redemption.

Range the whole thus. The Cross
stands in the Front or first Place; then
follow three of the smaller Beads shut
up between two larger. After which
are three Tens or Decades of small
Beads, each Decade terminated with
a large one.

ON THE LITTLE CROSS.

O Jesus! give us thy Heart as a Pledge of thy Love, and as a Place of Refuge, that we may find therein a secure Repose during our Life, and a sweet Comfort at the Hour of our Death, Amen.

ON THE GREAT BEADS.

Thee I adore, praise and love, O sacred Heart of my dear Jesus: penetrated with Grief at the Thought of so many Offences, which have been hitherto committed against thee in the most holy Sacrament of the Altar, I offer up to thee the most amiable Heart of thy most beloved Mother with the Merits of the Saints in Satisfaction thereof. Amen.

ON THE SMALLER BEADS.

O Sacred Heart of Jesus burning with the Love of us, inflame our Hearts with the Love of thee.

D

A P R A Y E R

T O T H E

ETERNAL FATHER.

O Eternal Father! let me offer up unto thy Mercy the sacred Heart of thy well beloved Son, even as he offered up himself a Sacrifice to thy Justice. Accept in my Behalf all the Desires, Sentiments, Affections, Motions, and all the Actions of this sacred Heart: they are mine, because it was immolated for me; they are mine, because for the future I am resolved to possess nothing but what is peculiar to it. Receive then the Merits of this sacred Heart in Satisfaction for my Sins, and in Thanksgiving for the Benefits conferred upon me. Receive them, O Lord, as so many Motives of granting thy Servant those peculiar Graces he stands in need of, but particularly the Gift of final Perseverance. Receive them as so many

Acts of Love, Adoration and Praise, which I now offer to thy divine Majesty. This sacred Heart, this Heart only can love, honour and glorify thee, as thou deservest to be loved, honoured and glorified. Amen.

A P R A C T I C E

FOR THE VISITS TO THE

SACRED HEART.

THis is a most holy and beneficial Practice. It is in these Visits that Jesus himself speaks to our Hearts; it is there he pours on us his most exquisite Graces, enriches us with his true Treasures, teaches us true Science, the Science of Salvation, the Science of Saints. One single Visit is sufficient to change a Soul thoroughly, and convert it.

It is a Matter of just Wonder, that the Princes of this World should every Day be surrounded with a Crowd of Courtiers and Attendants, whilst the

King of Heaven, the supreme Lord and Master of the World, who is so good as to abide in our Churches for the Love of Men, is there alone and unattended.

Go then to him as to the best of Fathers, the most generous of Kings, the most liberal of Masters and the most tender of Friends, who ardently desires you should apply to him for Favours, that he may have the Pleasure to grant them.

In one of these Visits, you may perform the Reparation of Honour, as above; in another, you may renew the Act of Consecration of yourself, and your solemn Protestation to be eternally his; in others, the different Acts of Love, Adoration, Atonement, Thanksgiving &c.

When from Want of Leisure you are hindered from remaining long with him, offer him your Heart at least; leave it as a Depositum at the Foot of the Cross; unite it to the Heart of that God of Love, who resides on the Altar, as on the Throne of his Mer-

sacred Heart of Jesus. 49
cies, to admit our Adoration and
distribute his Grace.

HOLY COMMUNION.

THe devout Client of the sacred Heart finding himself wholly surrounded with the Bounties of this amiable Saviour, and fired with the Love of him, pants most ardently after the closest Union with him, and ever sighs after the Happiness to enjoy him. Repair then, devout Soul, to holy Communion; go thither with a View to honour and glorify this divine Heart, to obtain the Graces necessary to keep you from Sin, to practise Virtue and to attain to that Degree of Sanctity, Almighty God means to raise you to. Ask all these Graces with Confidence, says S. Bonaventure. Can he deny you any thing, who imparts his own self to you?

When the happy Moment draws near, in which you are about to receive holy Communion, imagine you hear the sacred Heart calling on you

and speaking thus to you. " Come to
" me, Sinner, that thou may'st ever
" renounce Sin. Come, afflicted Soul,
" in order to receive Comfort; come,
" poor and indigent Creature, that
" thou may'st be admitted into the
" Possession of my Father's Kingdom;
" come, faithful Spouse, that thou
" may'st unite thyself to thy heavenly
" Spouse. Then answer him thus. " I
" come to thee, most adorable Heart,
" from the same Principle, as thou
" invitest me to thee. I come to be
" filled with the Love of thee, and
" to live by thy Life. I come to lose
" myself wholly in thee and to live
" quite for thee. Behold I open to
" thee the Gate of my poor and wretch-
" ed Heart, open thine to receive
" mine into it. David called thee the
" God of his Heart, be thou the God
" of mine; may'st thou be the sole
" Master of it for ever!

After you have received, imagine
that the Son of God pours down the
Torrent of his Graces into your Soul
to raise it to Life, and say within

Sacred Heart of Jesus. 51
yourself. *It is not I that live, it is Jesus Christ, who lives in me.* Give yourself up therefore wholly to him with all the Warmth you can, and surrender up to him that Heart of yours you have so long and so obstinately denied him, and if you still find some Difficulty in giving it quite up, beg of Jesus Christ, that since he works so many Miracles to enter your Heart, he will please to add one more by changing and converting it.

AN INVITATION
TO A DEVOUT SOUL TO REPAIR
TO THE
SACRED HEART.

All the faithful Adorers of Jesus are invited to repair in Spirit every Day at nine o' Clock in the Morning and four in the Evening to his divine Heart in order to make in common some of the following Aspirations.

O most meek Jesus! make my Heart according to thy Heart.

O divine Heart wounded for Love of us, let us ever be sensible of thy Bounty, and let thy Love ever plead in our Favour.

We adore thee, O Christ, oppressed with Grief in the Garden, and even now despised by sacrilegious and ungrateful Men in the Sacrament of thy Love; for thou alone art most holy, thou alone art the Lord, thou art the most high, O Jesus.

Blessed be the most adorable Heart of Jesus my God for ever and ever.

No Love, no Heart equals thine, most loving Jesus.

O may thy adorable Heart be for ever praised, and all Thanks both in Time and Eternity paid to it.

O adorable Heart of Jesus may'st thou be known, loved and adored throughout the whole World.

O divine Fire ever burning and never ceasing, raise my Heart into a Flame, that I may always love and never cease from loving thee.

A PRACTICE OF DEVOTION

FOR RELIGIOUS COMMUNITIES.

ON the first Friday of every Month, three Religious are chosen to visit the most blessed Sacrament each Friday of that Month, as Commissioners from the Community. They take their Name by Lot according to their respective Commission in this their Charge. The first is called the *Adorer*, the second the *Mediator*, and the third the *Repairer*. The *Adorer* says the Beads of the sacred Heart paying all Homage due to this divine Object. The *Mediator* says the Litany of the sacred Heart in order to obtain for the Community the true Spirit of Religion, and a great Exactness in the Observance of the Vows and Rules. The *Repairer* makes the Reparation of Honour as above mentioned, adapted to religious Houses to obtain Pardon

The Devotion to the
for the Faults, that are daily committed in the Community.

If the Persons appointed for this Duty should be hindered in the Discharge of their Obligation, Care must be taken, that others be substituted in their Place, that the Community may not be deprived of those Graces and Blessings, which God never fails bestowing on each Particular in Consequence of these Visits performed with Devotion and Fervour.

A P R A C T I C E

FOR A SECULAR FAMILY &c.

THis Practice consists in an Agreement of some pious and virtuous People, of whom one daily at his Convenience visits the Heart of Jesus as ever remaining in the holy Eucharist, and there in his own and the Name of the others his Associates, honours this sacred Heart by the Recital of that Act of Virtue, as hereafter expressed, which in particular has

fallen to his Lot or Choice for that Month. These Acts of Virtue in general are five: *Adoration, Thanksgiving, Love, Atonement for Sin, and Petition.*

2. The Number of devout Persons composing it may be greater or less, as Occasions serve. Tho' only five are appointed for the Duty of reciting the five Acts, yet this ought not to hinder every Particular from joining in the daily reciting of the said Acts. Even it is advisable they should, each one for Example choosing that particular Act for himself, which his own Devotion shall suggest.

3. The five chosen by Lot engage themselves to recite daily in the Name of the whole Association the respective Act, which falls to their Charge. They are, if we may call them so, public Deputies or Embassadors to the Throne of Heaven in order to obtain Favours for the rest, and to draw down particular Blessings upon each one of this Association.

4. The Choice of these five Deputies may be made in the following Man-

ner. Let there be as many Billets, as there are Persons, who are to draw for this honourable Preferment: on five only of these shall be written the particular Acts, which are to be said, as the *Act of Adoration*, the *Act of Thanksgiving*, and so on. The other Billets are Blanks. The whole being mixed together, each draws one Billet for himself. Those who draw the Billets written upon, charge themselves with offering up during the following Month to the sacred Heart in the Name of the rest that Act, which has fallen to his Lot.

5. A Draught must be made for the Absent within any competent Distance, and if a Lot or one of the five endorsed falls to any one of them, Notice should be given immediately that no Time be lost, where so great an Interest of the Association is at Stake.

6. This Choice should be made twelve Times a Year, and the most proper Time for it would be towards the End of each Month.

7. Every Associate should have in

ſacred Heart of Jeſus. 37

his Houſe or Chamber a Picture of the ſacred Heart. The Advantage amongſt others is this. Should any Particular be hindered from viſiting the bleſſed Sacrament, he may before this Picture acquit himſelf of the Obligation he has voluntarily taken upon himſelf. Jeſus Chriſt has given us an Inſtance and Proof of how great Merit this Practice is in his Sight. Of this Truth Siſter Mary Margaret a great Servant of God is a Witneſs, as appears in her Life written at large 1729. by Joſeph Languet at that Time Biſhop of Soiſſons, and promoted afterwards to the Archbiſhoprick of Sens. Our bleſſed Redeemer ſpoke to her, as is related in the ſaid Life, as follows.

„ I am much pleaſed in the Devo-
„ tion the Faithful ſhew for my Heart,
„ and for this Reason I deſire the
„ Picture thereof may be drawn and
„ expoſed, that by this ſo amiable a
„ Representation, the Hearts of Men
„ may be ſoftened into Repentance.
„ I promiſe that ſuch as in a more
„ particular Manner ſhall honour this

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„ Picture, shall partake more amply
„ of those Graces, with which my
„ Heart is replenished.

8. The Virtues of the greatest Estimation, as most dear to the sacred Heart of Jesus, among the Associates must ever be *Meekness* and *Humility*, and the Vices opposite to these must be had in equal Detestation.

If then, devout Reader, this sacred Heart of Jesus is really an Object of your Affections, as no Doubt it ought to be, make up amongst those, with whom you live, your Family, Friends and Domestics a small Association of this Nature, and take my Word for it, Almighty God will look with a propitious Eye both on you, and this your Assembly.

THE ACT OF ADORATION.

A Dorable Heart of Jesus hypostatically united to the eternal Word, ever present in the holy Eucharist, receive my Homage and the Tribute of Adoration, which I here bring,

prostrate at the Throne of thy Glory.

May'st thou ever be revered and adored by all Creatures; may the raising of Hands, bending of Knees, Prostrations of the Body practised in our Devotions; may the Prayers, Vows and Sacrifices of thy Servants be ever agreeable and acceptable to thee. May the Angels in Heaven ever adore thee, and may the Hearts of all the Faithful, especially that of the most blessed Virgin ever breathe out in thy Honour a most sweet Odour and Perfume of Love, Esteem and Respect.

Sweet Jesus! receive this Act of Adoration. May it be acceptable in thy Sight from my Hands and those of thy Servants of this Association, whom I particularly recommend to thee. Amen.

THE ACT OF THANKSGIVING.

Most munificent Heart of Jesus hypostatically united to the eternal Word, ever present in the holy

Eucharist, receive my Homage and the Tribute of Thanksgiving, which I here bring, prostrate at the Throne of thy Bounty.

In the Joy of my Heart I return thee Thanks for all thy Favours. Ye Creatures of God brought forth from your nothing, ye Children of Men created, redeemed and sanctified, praise and magnify your great Benefactor: but chiefly thou, O immaculate and most pure Virgin, preserved from all Spot and Blemish, enriched with the Fulness of Grace, exalted above the nine Choirs of Angels, and next in Dignity to the Throne of God, extol, praise and glorify this munificent Dispenser of all good Gifts. May thy holy Name, O most bountiful God, be ever blessed, may thou be ever praised, and may thy Bounty be ever glorified.

Sweet Jesus! receive these my Thanks. May they be acceptable in thy Sight from my Hands and those of thy Servants of this Association, whom I particularly recommend to thee. Amen.

THE ACT OF LOVE.

MOſt amiable Heart of Jeſus hypoſtatically united to the eternal Word, ever preſent in the holy Eucharift, receive my Homage and the Tribute of Love, which I here pay, proſtrate at the Throne of thy Charity.

Be thou ever, O ſacred Heart, obeyed and loved by all Creatures, even as Man is always cheriſhed and loved by thee. Thou haſt ſettled thy Affections upon him, and with him thou haſt ever deſired to dwell. O that I could love thee as thou deſerveſt, and as thou art loved by the Angels and Saints in Heaven, or at leaſt with a Love, if not correſponding to thy Favours, equal however in ſome Meaſure to the Greatneſs of the Obligations, I lie under. Ye Cherubims and Seraphims, ye thrice happy Citizens of the heavenly Jeruſalem, and principally thou, O moſt amiable Virgin Mother, ſupply by thy Love whatever is wanting to mine. May thy Goodneſs, O

E

Jesus, be ever praised, magnified and exalted: May'st thou ever reign as King, Lord, and Sovereign over all Hearts, and may thy amiable Heart draw all Hearts to thee.

Sweet Jesus! receive this Act of Love. May it be acceptable in thy Sight from my Hands and those of thy Servants of this Association, whom I particularly recommend to thee. Amen.

THE ACT OF ATONEMENT FOR SIN.

Most compassionate Heart of Jesus hypostatically united to the eternal Word, ever present in the holy Eucharist, receive my Homage and the Tribute of Atonement for Sin, which I here pay, prostrate at the Throne of thy Justice.

What have we hitherto been doing, my God? Thou hast bestowed on us most signal Favours even to the Surprise of Heaven itself, and these without any Merit on our Part, even whilst we offended thee; and as thou lovest us beyond Measure, so without

Measure thou continually heapest thy Blessings upon us. For all these what Return have we made? What Ingratitude have we not shewn? O God of Pity and Compassion! cast the Eye of thy Mercy on our present Repentance, or rather look not on us, look on the blessed Spirits in thy heavenly Court, and especially on the ever faithful Virgin; look on thy devout Servants, who always obey thy Commands, hearken to thy Inspirations, and follow thy Directions. These will interceed with thee in our Behalf, these will atone for our Sins, plead our Cause, and obtain Pardon for past Neglects. These will keep us firm and unalterable in our present Purposes and Resolutions of loving and serving thee more fervently hereafter.

Sweet Jesus! receive this Act of Atonement for Sin. May it be acceptable in thy Sight from my Hands and those of thy Servants of this Association, whom I particularly recommend to thee. Amen.

THE ACT OF PETITION.

MOst bountiful Heart of Jesus hypostatically united to the eternal Word, ever present in the holy Eucharist, receive my Homage and the Tribute of Prayer, which I here offer, prostrate at the Throne of thy Mercy.

To whom, my God, can I address my Petition with equal Confidence? Thy Care watched over me from all Eternity; in Time, thy Indulgence drew me out from my non-Existence; thy Goodness preserves me every Moment of my Life, and thy Munificence supports, feeds and nourishes me. But still, my Lord and Creator, I am environed with a World of Enemies, who continually disturb the Quiet and Peace of my Mind interiorly, and exteriorly assault my Weakness with Violence. I am tempted to cry out a thousand Times in the Day: *Save us, O Lord, we perish.* Open then a Sanctuary into which I may retire, a Re-

fuge, where I may be covered against the Attacks of my Enemies, an Harbour, where after escaping from the tempestuous Waves, I may repose. Thou hast granted the sacred Heart of Jesus unto us, and in it thy Servants have found all these Advantages. The Associates of the sacred Heart have a particular Right and Title to this holy and safe Retreat; give them then a distinguished Place in it. Thou, O Virgin Mother, enforce my Petition by thy powerful Mediation.

Sweet Jesus! receive this my Prayer. May it be acceptable in thy Sight from my Hands and those of thy Servants of this Association, whom I particularly recommend to thee. Amen.

„ The ensuing four and twenty Acts
„ of Adoration to Jesus Christ in the
„ blessed Sacrament may be recited by
„ Way of Reparation for all the Of-
„ fences committed against him by
„ Mankind.

Jesus our Lord and our God ever adorable! O that we could be present in all the Churches throughout

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the Universe, where thou art not adored as thou ought'st to be, and where thy inflamed Love is not repaid with a Gratitude worthy thy Majesty! we fly at least in Spirit to these holy Places now profaned, and offer on thy Altars there the fervent Love and Adoration of thy holy Mother in Compensation for the Injuries ever done thee by the Jews, by Heretics, and bad Christians. *Eternal Praise be to the ever blessed Sacrament of the Altar.*

2. O Jesus true Sun, that enlightens the Church, and raises into a Flame the Hearts of thy Servants, we adore thee, and to repair the Sloth, Indifference and Tepidity of so many religious Persons, who tho' favoured with the Aspect of so burning a Luminary, remain cold, insensible and inanimate, we offer up to thee all the inflamed Desires of the Seraphims. *Eternal Praise &c.*

3. We adore thee, O eternal Wisdom, and to repair the gross Ignorance, which has caused us to offend thee, we offer up to thee all the Knowledge

sacred Heart of Jesus. 67
of those most enlightened Spirits the
Cherubims. *Eternal Praise &c.*

4. We adore thee, O most meek and
merciful God, and to repair all the
Sins of Anger, Passion and Revenge
highly offensive in thy Sight, we offer
up to thee the Peace, Mildness and
Tranquility of the Thrones. *Eternal
Praise &c.*

5. We adore thee, O Sacrament of
Love, and to repair all the Thoughts
and criminal Desires conceived even
at the very Foot of thy Altars, we
offer up to thee all the pure Affections
and chaste Desires of the Dominations.
Eternal Praise &c.

6. We adore thee, O immaculate
Lamb, that takest away the Sins of
the World, and to repair all the Irre-
verences, Gazing at dangerous Objects,
and disrespectful Postures during the
Time of holy Mass, we offer to thee
the profound Respect of the Choir of
Virtues. *Eternal Praise &c.*

7. We adore thee, O Source and
Origin of all Sanctity and Innocence,
and to repair the Abominations com-

mitted by wicked Priests, who consecrate and receive thee in the State of mortal Sin, we offer up to thee the profound Adoration and Holiness of the Powers. *Eternal Praise &c.*

8. We adore thee, sovereign Lord of the Universe, to whom all Knees both in Heaven and Earth should bend, all Reverence be paid, and in order to repair the many Blasphemies against thy Honour, we offer up to thee the Praises and Homage of the Principalities. *Eternal Praise &c.*

9. We adore thee, Saviour of the World, to whom all Fidelity and Glory is due, and to repair the sacrilegious Communions, and Treacheries of so many false Consciences, we offer up to thee the fervent and faithful Zeal of the Archangels. *Eternal Praise &c.*

10. We adore thee, the Delight of Heaven and Earth, and to repair the Neglect, Indifference and Contempt Mankind shews of that amorous Invitation, by which thou callest them to thy sweet Embraces in the holy Eucharist, we offer up to thee the ready

Obedience, Content, and Happiness of the Angels. *Eternal Praise &c.*

11. We adore thee, never failing Bounty and Goodness, and to repair Man's offensive Diffidence in thy tender Mercy, we offer up to thee the steadfast Reliance and Assurance of the holy Patriarchs in thy Promises. *Eternal Praise &c.*

12. We adore thee, O amiable Jesus, and revere the sacred Mytery of the blessed Eucharist revealed by thy divine Word, taught by the Church and proved by Miracles, and to repair the Doubts Men have had of thy real Presence in the holy Sacrament, we offer up to thee the due Submission shewn by the Prophets to thy divine Oracles. *Eternal Praise &c.*

13. We adore thee, most tender and most amiable of all Fathers, and to make Reparation for the Errours and Infidelities of thy own Children, we offer up to thee the Faith of the Apostles. *Eternal Praise &c.*

14. We adore thee, most loving Shepherd, Pattern of true Charity, and to

make Reparation for the Designs of Revenge conceived in Defiance of thy divine Prohibitions, we offer up to thee the Patience and Prayers of the Martyrs in Favour of their Persecutors. *Eternal Praise &c.*

15. We adore thee, inexhaustible Fund of Treasures, and to make Reparation for all the Robberies committed in thy Churches, we offer up to thee the rich and bountiful Donations of thy devout Servants. *Eternal Praise &c.*

16. We adore thee, O most watchful Advocate, and to make Reparation for the many Negligences of those, who have any Authority in the Church to correct the Abuses and Irreverences there committed against thee, we offer up to thee the exact Attention and careful Solitude of holy Bishops and Prelates. *Eternal Praise &c.*

17. We adore thee, O God of infinite Majesty, and whom we can never sufficiently adore and reverence, and to make Reparation for all the impious Oaths pronounced against thee, we

sacred Heart of Jesus. 71

offer up to thee the pious Discourses made in thy Honour by the holy Doctors of the Church. *Eternal Praise &c.*

18. We adore thee, most hidden and most humble Divinity, and to make Reparation for all the Contests, Disputes, Punctilios of Honour and Scandal, by which thou hast been offended, we offer up to thee the Humility of the holy Confessors. *Eternal Praise &c.*

19. We adore thee, eternal Priest, whose Delight is to offer Sacrifice, and to make Reparation for the Insults and Affronts done to thy Priests, Religious and Virgins, we offer up to thee thy own invincible Patience together with the true and fervent Zeal of all good Priests and apostolic Preachers. *Eternal Praise &c.*

20. We adore thee, true Bread of Angels, and to make Reparation for the Sins committed against thy Command of Abstinence, we offer up to thee the Fasts and Temperance of the holy Anchorets. *Eternal Praise &c.*

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21. We adore thee, O God of all Purity, and to make Reparation for all the Sins, which have hitherto been committed against the Virtue of Purity, we offer up to thee the Modesty and Penance of all holy religious Men and Women. *Eternal Praise &c.*

22. We adore thee, amiable Spouse of our Souls, and to make Reparation for all the Lukewarmness and Indifference shewn by many, particularly in Time of holy Communion, we offer up to thee the Raptures, and Extasies of holy Virgins. *Eternal Praise &c.*

23. We adore thee, most worthy Object of the Love and Affection of Men and Angels, and to repair the Profanations committed in thy Churches by the Effusion of so much innocent Blood, as also to make some Atonement for the poor and indigent Manner thou art entertained there, we offer up to thee the Piety of all the blessed Saints, and the Distress and Want in which thy persecuted Servants were in. *Eternal Praise &c.*

24. We adore thee, Son of the ever

glorious Virgin, and to make a general Reparation, as much as lies in our Power, for all the Indignities thou hast suffered from Men since the Institution of this adorable Mystery, we have Recourse to thy holy Mother, looking upon her as under thee, the greatest and most secure Refuge of Sinners. *Eternal Praise &c.*

O Queen of Heaven and Earth, Hope of Mankind, who adorest thy divine Son incessantly, we intreat thee, that since we have the Honour to be of the Number of thy Children, thou wouldst interest thyself in our Behalf, and make Satisfaction for us and in our Name to our eternal Judge, by rendering to him the Duties, we ourselves are incapable of performing. Amen.

„ It would be advisable to recite
„ over these Acts every Thursday or
„ Friday. Their Number corresponds to
„ the Hours of the day and Night. In
„ each of these Hours, the most amia-
„ ble Heart of Jesus in the Eucharist
„ is offended and insulted throughout

the World. This Recital of the
above Acts is a Reparation of Honour we make for such like Offences: nor can it seem too much. However, if on Account of other Occupations it should appear so, fail not once a Month at least, and particularly on the Feast of the sacred Heart of acquitting yourself of this Duty. Will you let me, devout Soul, recommend to your Piety another most easy Practice? You have perhaps a Number of Friends, and those equally engaged with you in this holy Devotion. Take to yourself one of these Acts, divide the others amongst your Friends. Let each of them recite daily and offer up to God his respective Adoration; nothing can be more practicable, nothing more agreeable to the amiable and offended Heart of your divine Saviour, or more satisfactory for so many Offences daily committed against him.

A MEDITATION
FOR THE FEAST
OF THE
SACRED HEART.
P O I N T I.

THE HEART OF JESUS IS GREAT
AND GENEROUS.

SO great and generous, that the Greatness and Generosity thereof cannot be equalled. No one could ever retire out of the Reach of that Fire, which blazes in the Heart of Jesus. He has extended his Favours to all; he has excepted none. But what Favours? Not only immense Treasures of Grace, but over and above he has given us his sacred Blood, and his Life. He has loved us more than himself, and, which carries his Generosity still farther, he died for his Enemies and his Executioners. He prayed for abominable De-

icides, and obtained their Pardon. He bestowed the Bliss of Paradise even on those, who took away his Life with unheard of Violence. No Heart but that of Jesus is capable of such excessive Love. After this, if we are so unhappy as to despise his Favours and his Person, our Hearts must be made of Brass. But, O divine Saviour, I pronounce Sentence against myself. I have experienced how much thou lovest me, and yet I continue almost insensible of thy Love. Monstrous! do I deserve to live! no! take this depraved Heart from me rather than suffer me to have a Heart, that is not wholly thine.

P O I N T I I.

HIS HEART IS HUMBLE AND MEEK.

HIS Humility appeared on Earth with the greatest Lustre; but his Mercies towards me continue even on the Throne of his Glory. His Heart is also infinitely indulgent. Did not the Guilt of my first Infidelity give thee,

Sacred Heart of Jesus. 77

O Saviour of Mankind, a just Title to crush me like a small Worm of the Earth? And yet thou madest the first Advances to recall me; thou offeredst me a free Pardon and thy former Friendship. Can so meek and merciful a Heart miss a Return of Love for Love? Shall I, O my God, be without Charity and without Meekness? Why dont I impress on mine this adorable Character of thy Heart? *Learn of me, for I am meek and humble of Heart.* Mat. 11. 29.

P O I N T I I I .

HIS HEART IS MOST LOVING
AND MOST JEALOUS.

O Saviour! thou hast found a wonderful Means never to be separated from me, and to give me incessantly fresh Assurances of thy tenderest Love. Thou hast prepared for me the sacred Food of thy adorable Body, that I may be at Liberty to be intimately united to thee, to possess thee, to enjoy thy Favours and the Carresses of thy

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divine Love, as often as I can wish.
Thy Heart only, O Jesus, could invent
and procure these Delights for those,
who love thee. But the more loving,
the more jealous it is. He will not
suffer the least Share of mine to be
alienated by any Inclinations to cre-
ated Objects. What can be more just
and equitable? O that I could discover
a new Art to love thee with equal
Affection! could I penetrate the secret
Recesses of thy Heart, and transform
my Sentiments into thine, as if both
were moulded into one Heart, I would
sacrifice my Heart to repair all Inju-
ries done to thine, and I would suffer
by Means of thy Heart every Wrong
offered to mine.

A P R A Y E R

FOR THE LIVING AND THE DEAD.

TO thee, O sacred Heart of Jesus!
I consecrate the Powers of my
Soul with all my Thoughts, Words
and Actions. Happy, thrice happy
indeed, could they adore, love and

sacred Heart of Jesus. 79

glorify thee, as thy eternal Father is adored, loved and glorified by thee. Cancel my Defects, protect me in the Dangers my Life lies exposed to, and defend me in the Hour of my Death. I ask the same Favour for my Parents and Associates. my Friends and Enemies, and for all those, who labour under the Sufferings and Agony of Death. They have a just Claim to the weak Interest, my Prayers may have at thy Tribunal. For these I supplicate, and above all in Behalf of such as unhappily lie under thy Disgrace by mortal Sin. May they return to thee, and may they gain the Fruit of so plentiful a Redemption. I supplicate also in Behalf of the distressed Souls in Purgatory that they in their Pains and Anguish may experience thy Comfort, Tenderneſs and Compassion. This O beloved Heart of Jesus, this is my ardent Prayer, and what I wish to renew in every Respiration of my Breast even to the last of my Life. Amen.

PIOUS SENTIMENTS

F O R

E V E R Y D A Y.

A Ngel of God, faithful Friend and Guardian of my Soul and Body! I choose thee to Day as the Executor of this my last Will and Testament, and beg thou wouldst speak for me at the Throne of God in my last Moments, when perhaps I shall not be able to speak for myself. Bear witness at that dreadful Hour, that I believe whatever the holy Catholic Church believes and teaches. Bear witness that I ground my Hopes on the tender Mercy of God, and that I then lay down my Life most willingly, that I may not live to offend him any more. Bear witness that I love him above all Things purely for himself, and that my Desire is to breathe out my Soul in the sacred Heart of his divine Son, and thro' that delightful Passage to enter into the Glory purchased for me by

sacred Heart of Jesus. 81

the Blood and Merits of Christ. Bear witness that out of the pure Love of God I hate from my Heart and sincerely detest all my Sins: that I freely pardon such as have any ways offended me, and humbly beg Pardon of those I have any ways offended. Once more, O Angel of God, bear witness that I give up my Soul into the Hands of my Lord and Creator, and that I recommend to his Favour and Mercy the Souls of all and each of my Associates. Amen.

THE CONCLUSION.

ALl that has been hitherto said, all the Reasons which have been brought to explain the Nature, Practices and Excellency of this Devotion, may justly be deemed as so many Motives inducing us to adopt it with Eagerness and Joy; but what includes them all, is the great Delight our blessed Saviour seems to take in it.

Among many Instances that might be given of this Truth, what happened

in the miraculous Cure of Nicolas Celestini wrought at Rome the 10. of February 1765. deserves a peculiar Attention. For in the Apparition of S. Aloysius Gonzaga, with which Celestini was favoured, the Saint, after having restored him to his Health, directed him to use his best Endeavours to promote this Devotion, telling him it was a Devotion Heaven much delighted in.

Moreover if any Credit can be given to several holy Persons, who agree in affirming the same Thing, it has pleased the divine Bounty to reveal, that the Church should be indebted for its Tranquility and Deliverance from the Calamities it now labours under, to the adopting the Devotion to the sacred Heart of Jesus: so that nothing can be wanting to excite our Zeal for promoting so sweet, so solid and so useful a Devotion.



THE
RULES
OF THE
ASSOCIATION
OF THE
SACRED HEART.

1. **T**He End of this Association is with the Grace of God to revive continually and nourish in our Souls the Love of Jesus Christ, excited by the Excess of his Love for us. The Heart in general is the most expressive Symbol and Incentive of Love; that of Jesus Christ in particular as under our present Consideration, naturally calls back to our Memory his boundless Charity, and animates us, as much as may be, to a fixed Resolution and Desire of repairing the Outrages committed daily against him in

the adorable Sacrament of the Altar.

2. For your becoming a Member of this Association, it is required that your Name be registered in the Book, where the Association is kept, and that you go to Communion on the Day of your Admission in order to gain the Plenary Indulgence granted on that solemn Occasion, and to take up the spirit of this Devotion by consecrating yourself solemnly to this divine Heart.

3. The Associates should be particularly careful and studious in frequently uniting themselves in Mind with the sacred Heart of Jesus by Means of repeated Acts of *Faith, Hope, Charity, Contrition &c.*

4. Let no Day pass without some Offering or Prayer in Honour of this adorable Heart. One of the following Acts as a Token of your Allegiance and the distinctive Mark of the Association, ought never to be neglected.

↳ „ Adorable Heart of my Jesus! living
„ Source of all Grace and Model of
„ Perfection, sanctify every Moment

” of my Life, and eſpecially that of
” my Death.

” Heart of Jeſus! have Mercy on us.

” Heart of Jeſus! burning with the

” Love of us, inflame our Hearts with
” the Love of thee.

” May the adorable Heart of Jeſus
” live and reign over all Hearts.

” Heart of Jeſus infinitely pure!

” grant us Purity of Body and Heart.

5. Every Friday, but in particular the firſt Friday of each Month ſhould be ſet aſide and appropriated by the Aſſociates as a Day of Humiliation and Atonement to Jeſus Chriſt for the Injuries and Indignities whatſoever received by him in the adorable Eucharift. Some particular Acts of Devotion, as the Reparation of Honour, the Litany, or what elſe your own Piety may ſuggeſt; ſome ſmall Sacrifice of your Humour, Victory over your Paſſions, or Mortification may very deſervedly be recommended; ſome Self-denial or Alms may be proper and take place on ſuch an Occaſion.

6. All should, if they can conveniently do it, approach the holy Sacraments of Penance and the Eucharist on the Feast of the sacred Heart; on this solemn Festival, beyond the ordinary Prayers on such Occasions, each one should repeat with new Fervour the Act of Consecration to the divine Heart, the Reparation of Honour &c.

7. Besides the above mentioned Communion, two Communions in particular shall be yearly observed; the one in Behalf of the living Members of this Association, the other for the Relief of the deceased Brethren; and in their other Prayers and Devotions they should often remember and recommend to God both this and the other Associations of the sacred Heart, and endeavour all they can to draw on each one a large Share of those Blessings and Graces, which flow continually from this adorable Heart.

8. Finally let every one of this Association make it his chief Business and Endeavour to draw from the sacred Heart of Jesus a most reverential and

tender Affection towards our dear Lord and Saviour in the holy Eucharist, an efficacious Desire of his own proper Sanctification, and a well governed Zeal and Solicitude for that of his Neighbour united with him in the same Devotion, and under the same Bonds and Rules of Charity, promoting according to his Power, but with Prudence and Discernment, the same holy Practices to the greater Glory of the sacred and adorable Heart of Jesus Christ inflamed with an ardent Zeal for the Honour of his eternal Father and the Salvation of Mankind.

„ Tho' the above Rules and Regulations oblige not of their own
„ Nature under any Sin whatsoever,
„ yet the Associates, we persuade
„ ourselves, will not on that Account
„ be less exact in the Performance of
„ what the Rules prescribe, or less
„ faithful in their Purposes entered upon
„ between God and their own Con-
„ sciences.

May the sacred Heart of Jesus ever live, be praised and adored.

LETTERS PATENT
O F
AGGREGATION.

We Brother FRANCIS OF S. REGINALD
Prior of the venerable Archconfraternity of the sacred Heart of JESUS
at ROME.

*To our beloved in Christ the Associates
of the sacred Heart of Jesus the
faithful of either Sex, who are any
ways British Subjects, or descend from
them, wheresoever they dwell; Greet-
ing in our Lord.*

WHereas his Holiness of pious
Memory Clement the XII. has
by sundry Decrees, namely by one
of the 7. of March 1732. another
of the 28. February D^o. and a third of
the 12. of June 1736. granted many
Favours and Privileges to our Arch-
confraternity of the sacred Heart; and

among the rest has empowered it to unite and associate to itself any particular Confraternity of the sacred Heart extant any where out of Rome, and to impart to it all and every Indulgence, Grant or Release of the canonical Penance due to Sins, that has at any Time been heretofore granted to this our Archconfraternity by his said Holiness.

And whereas a Confraternity of the sacred Heart erected in the Church or domestic Chapel of the English Fathers of the Society of Jesus at Bruges has applied to us thro' its Solicitor in Rome Segnior Joseph Monionelli in order to obtain leave to be thus associated to ours and to share in all its Privileges and Grants: we have thought fit, considering the many good Works of Piety, Penance and Charity performed in that Confraternity at Bruges, (which as to all Essentials is modelled upon the same Plan as ours) to unite and associate it to our Archconfraternity pursuant to the Power given us for this Purpose by the holy See; and we grant

to it and its Members all the Indulgences and particular Favours mentioned in the Pope's Briefs, still keeping within the Terms of the Decree of Clement the VIII. which directs such Affociations, and Communications of spiritual Treasures.

Moreover besides the Indulgences and special Favours set down in the above mentioned papal Grant, we impart to the said Confraternity a Share in all the Masses, Prayers, Mortifications, Pilgrimages and other good Works performed throughout the whole World by the several religious Orders of Benedictins, Bernardins, Dominicans, Franciscans, Carmelites, Theatins, and Fathers of the Society of Jesus pursuant to the Power we have received thereunto from the Superiors of the said Orders, as may be seen in the authentic Deeds belonging to our Archconfraternity and lodged in our Archives.

For the Proof whereof we have caused the present Deed signed by our own Hand, to be underwritten and published by the Secretary of our

sacred Heart of Jesus. 91
Archconfraternity, and to be sealed
with the Seal thereof.

Given at Rome in the usual Place
of our Congregation the 30. of January
1767. in the 9. Year of his present
Holiness Clement the XIII. Pontificate
formerly our fellow-Associate, and
now our most liberal Father and Pro-
tector.

Br. Francis of S. Reginald Prior.
Br. Philip of S. Joseph of Callas-
santio Secretary.

Registered. Book the first. Page 63.
No. 38.

T H E
A P P R O B A T I O N
O F T H E
B I S H O P
O F B R U G E S.

WE permit the publishing of these
Letters of Aggregation, still
with due Regard to be paid to the

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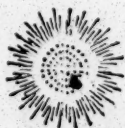
Decree of Clement the VIII. *Quæcumque à sede Apostolicâ*, and we approve of the Choice made by the Associates of the Friday after the Octave of *Corpus Christi* for the principal Feast of the Association in order to gain the plenary Indulgence, and of the first Sunday in Advent, the second Sunday after the Epiphany, the third after Easter, and the first Sunday of October to gain the Indulgences of seven Years and of so many Quarantains or 40. Days.

Given at Bruges in our Episcopal Palace the 20. of March
1767.

By the Orders of his Lordship
the Bishop of Bruges.

C. Beerenbroek Secretary.

N. B. These Indulgences only regard those, who on the Solemnity of the sacred Heart, and on the above mentioned Sundays shall visit the Church, Chapel or Oratory, where the Association is kept.



CLEMENS PAPA XII.

AD PERPETUAM REI MEMORIAM.

CUm, sicut accepimus, in Ecclesia Sancti Theodori de Urbe propè forum Boarium, una pia, & devota utriusque sexus Christi fidelium Confraternitas sub titulo Sanctissimi Cordis Christi (non tamen pro hominibus unius specialis artis) canonicè erecta, seu erigenda existat, cujus Confratres, & Consores quamplurima pietatis, & charitatis opera exercere consueverunt, seu intendunt; nos, ut Confraternitas hujusmodi majora in dies suscipiat incrementa, de omnipotentis Dei misericordia, ac Beatorum Petri, & Pauli Apostolorum ejus auctoritate confisi, omnibus utriusque sexus Christi fidelibus, qui dictam Confraternitatem in posterum ingredientur, die primò eorum ingressus, si verè pœnitentes, & confessi Sanctissimum Eucharistiæ Sacramentum sumpserint, plenariam; ac tam descriptis, quam pro tempore describen-

dis in dicta Confraternitate Confratribus, & Confororibus, in cujuslibet eorum mortis articulo, si verè quoque pœnitentes, & confessi, ac sacra communione resecti, vel quatenus id facere nequiverint, saltem contriti, nomen Jesu ore, si potuerint, sin minùs, corde devotè invocaverint, etiam Plenariam; necnon eisdem nunc, & pro tempore existentibus dictæ Confraternitatis Confratribus & Confororibus etiam verè pœnitentibus, & confessis, ac sacra communione resectis, qui præfatæ Confraternitatis Ecclesiam seu Cappellam, vel Oratorium, die festo principali dictæ Confraternitatis per eosdem Confratres semel tantum eligendo, & à dilecto filio nostro in eadem Urbe Vicario in spiritualibus generali approbando, à primis Vesperis, usque ad occasum Solis diei hujusmodi singulis annis devotè visitaverint, & ibi pro Christianorum Principum concordia, hæresum extirpatione, ac Sanctæ Matris Ecclesiæ exaltatione pias ad Deum preces effuderint, plenariam similiter omnium peccatorum suorum indulgentiam, & remissionem

misericorditer in Domino concedimus.
 Insuper dictis Confratribus, & Confororibus etiam verè pœnitentibus & confessis, ac sacra communione resectis Ecclesiam, seu Cappellam, vel Oratorium hujusmodi in quatuor aliis anni feriatis, vel non feriatis, seu Dominicis diebus per memoratos Confratres semel tantum etiam eligendis, & ab eodem Vicario approbandis, ut supra visitantibus, & ibidem orantibus, quodie prædictorum id egerint, septem annos, & totidem quadragenas. Quoties verò Missis, & aliis Divinis Officiis in Ecclesia, seu Cappella, vel Oratorio hujusmodi pro tempore celebrandis, & recitandis, seu Congregationibus publicis, vel privatis ejusdem Confraternitatis ubivis faciendis interfuerint, aut pauperes hospitio susceperint, vel pacem inter inimicos composuerint, seu componi fecerint, vel procuraverint, necnon etiam qui corpora Defunctorum tam Confratrum, & Confororum hujusmodi, quam aliorum, ad sepulturam associaverint, aut quascumque Processiones de licentia ejusdem Vicarii fa-

cien., Sanctissimumque Eucharistiæ Sacramentum tam in Processionibus, quam cum ad infirmos, aut alias ubicumque, & quomodocumque pro tempore deferretur, comitati fuerint, vel si impediti, Campanæ ad id signo dato semel Orationem Dominicam, & salutationem Angelicam dixerint, aut etiam quinque orationem, & salutationem eandem pro animabus defunctorum Confratrum, & Confororum hujusmodi recitaverint, aut devium aliquem ad viam salutis reduxerint, & ignorantes præcepta Dei, & ea, quæ ad salutem sunt, docuerint, aut quodcumque aliud pietatis vel charitatis opus exercuerint, toties pro quolibet prædictorum operum exercitio sexaginta dies de injunctis eis, seu alias quomodolibet debitis pœnitentiis in forma Ecclesiæ consueta relaxamus. Præsentibus perpetuis futuris temporibus valituris. Volumus autem, ut si alias dictis Confratribus, & Confororibus præmissa peragen. aliqua alia Indulgentia perpetuò, vel ad tempus nondum elapsum duratura concessa fuerit, præsentibus nullæ

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sint; utque si dicta Confraternitas aliqui Archiconfraternitati aggregata jam sit, vel in posterum aggregetur, aut quavis alia ratione uniatur, vel etiam quomodolibet instituatur, priores, & quævis aliæ litteræ Apostolicæ illis nullatenus suffragentur, sed ex tunc eo ipso nullæ sint. Datum Romæ apud Sanctam Mariam Majorem sub Annulo Piscatoris die XXVIII. Febr. MDCCXXXII. Pontificatus nostri anno secundo.

F. Cardinalis Oliverius.

CLEMENS PAPA XII.

AD PERPETUAM REI MEMORIAM.

CUM Nos nuper per quasdam nostras in simili forma Brevis die XXVIII. Februarii proximè præteriti expeditas litteras Confraternitati sub denominatione Sanctissimi Cordis Christi in Ecclesia Sancti Theodori de Urbe propè Forum Boarium sita canonicè erectæ, & institutæ, ejusque Confratribus, & Con-

fororibus nonnullas Indulgentias, ac peccatorum Relaxationes sub certis modo & forma tunc expressis perpetuo concefferimus, & aliàs prout in eisdem litteris, quarum tenorem præsentibus pro expresso haberi volumus, uberius continetur. Et sicut pro parte dilectorum filiorum Officialium, & Confratrum dictæ Confraternitatis nobis subinde expositum fuit, ipsi Confraternitatem ejusmodi Archiconfraternitatis titulo decorari plurimum desiderent: Nobis propterea humiliter supplicari fecerunt, ut sibi in præmissis opportunè providere, &, ut infra, indulgere de benignitate Apostolica dignaremur. Nos igitur ipsos exponentes specialibus favoribus, & gratiis prosequi volentes, & eorum singulares personas à quibuscumque Excommunicationis, Suspensionis, & Interdicti, aliisque Ecclesiasticis Sententiis, Censuris, & pœnis à Jure, vel ab homine quavis occasione, vel causa latis, si quibus quomodolibet innodatae existunt, ad effectum præsentium dumtaxat consequentium harum serie absolventes, & absolutas fore censentes,

huiusmodi supplicationibus inclinati, Confraternitatem præfatam in Archiconfraternitatem, cum omnibus & singulis prærogativis, Juribus, honoribus, & præeminentiis solitis, & consuetis auctoritate præfata tenore præsentium, sine cuiusquam præiudicio, perpetuò pariter erigimus, & instituimus: Ac insuper Archiconfraternitatis sic erectæ Officialibus, & Confratribus præsentibus, & futuris, ut ipsi alias quascunque Confraternitates ejusdem Instituti extra Urbem prædictam ubique locorum existentes eidem Archiconfraternitati, servatâ tamen forma Constitutionis recem. Clementis PP. VIII. prædecessoris nostri desuper editæ aggregare, illisque omnes, & singulas Indulgentias, & Peccatorum Remissiones, ac pœnitentiarum Relaxationes ipsi Confraternitati sic in Archiconfraternitatem à Nobis erectæ, à Nobis concessas communicare liberè, & licitè possint, & valeant, auctoritate, & tenore præfatis similiter perpetuo concedimus, & indulgemus. Decernentes easdem præsentis litteras semper firmas, validas, & efficaces existe-

re, & fore, suosque plenarios, & integros effectus fortiri, & obtinere, ac illis, ad quos spectat, & pro tempore quandocumque spectabit, in omnibus, & per omnia plenissimè suffragari, sicque in præmissis per quoscumque Judices, Ordinarios & Delegatos, etiam Causarum Palatii Apostolici Auditores judicari, & definiri debere, ac irritum, & inane, si secus super his à quoquam quavis auctoritate scienter, vel ignoranter contigerit attentari. Non obstantibus Constitutionibus, & Ordinationibus Apostolicis, & quatenus opus sit supradictæ Confraternitatis aliisque quibuscumque etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis, statutis, & consuetudinibus, privilegiis quoque indultis, & litteris Apostolicis in contrarium præmissorum quomodolibet concessis, confirmatis, & innovatis. Quibus omnibus, & singulis illorum tenores præsentibus pro plenè, & sufficienter expressis, ac de verbo ad verbum insertis habentes, illis aliàs in suo robore permanens, ad præmissorum effectum hac

vice dumtaxat specialiter , & expresse ,
derogamus , cæterisque contrariis qui-
buscumque. Datum Romæ apud Sanc-
tam Mariam Majorem sub Annulo Pis-
catoris die VII. Martii MDCCXXXII.
Pontificatus Nostri Anno Secundo.

F. Cardinalis Oliverius.

CLEMENS PAPA XII.

AD FUTURAM REI MEMORIAM.

CUm ficut accepimus in hâc Almâ
Urbe nostrâ piè institutum sit , ut
quatuor Confratres Archiconfraternita-
tis sub titulo Sacri Cordis Jesu in Ec-
clesia Sancti Theodori de eadem Urbe
canonicè ut asseritur erectæ duo qui-
dem manè , reliqui vero duo post me-
ridiem suscipiant Officium feriâ sextâ
cujuslibet hebdomadæ , si ab aliquo festo
non sit impedita , si vero sit impedita
ad alium diem dilecti filii Prioris nunc,
& pro tempore existentis dictæ Archi-
confraternitatis benevisum quocumque
tempore sive in Hyeme inhorrescente
pluvia , ac Cœno , aut in æstivis calo-
ribus sacco , & fune induti , nudis pe-

dibus, facieque contecta eleemosynas
 colligendi, quæ egenis familiis quolibet
 mense distribuuntur: Hinc est quod
 Nos eorundem Confratrum pietatem
 spiritualium gratiarum, quarum Dispensatores à Domino constituti sumus, elargitione confovere, atque incitare cupientes, eisdem Confratribus presentibus, & futuris, si verè pœnitentes, & confessi in unâ ex dictis feriis sextis cujuslibet Mensis per unumquemque ex dictis Confratribus ad sui Libitum eligendâ Sanctissimum Eucharistiæ Sacramentum sumpserint, ac pro christianorum Principum concordia, hæresum extirpatione, ac Sanctæ Matris Ecclesiæ exaltatione pias ad Deum preces effuderint, plenariam semel dumtaxat quolibet anno omnium peccatorum suorum Indulgentiam, & remissionem misericorditer in Domino concedimus: Insuper eisdem Confratribus verè pariter pœnitent., & confessis, ac Sacrà Communione resectis in reliquis feriis sextis totius anni præmissa peragentibus, &, ut præfertur, orantibus, septem annos, & totidem quadragenas de injunctis

eis, seu aliàs quomodolibet debitis pœ-
nitentiis in formâ Ecclesiæ consuetâ
relaxamus. Præsentibus perpetuis futu-
ris temporibus valituris. Datum Ro-
mæ apud Sanctam Mariam Majorem
sub annulo Piscatoris die XII. Junii
MDCCXXXVI. Pontificatus Nostri
Anno Sexto.

F. Cardinalis Oliverius.



THE DEVOTION
TO THE
SACRED HEART
OF
M A R Y.

AS the adorable Heart of Jesus was formed in the chaste Womb of the blessed Virgin, and of her Blood and Substance, so we cannot in a more proper and agreeable Manner shew our Devotion to the sacred Heart of the Son, than by deriving some Part of the said Devotion to the ever pure Heart of the Mother. For you have two Hearts here united in the most strict Alliance and tender Conformity of Sentiments, so that it is not in Nature to please the one without making yourself agreeable to the other, and acceptable to both. Go then, devout Client, go to the Heart of Jesus, but

sacred Heart of Mary. 105

let your Way be thro' the Heart of Mary. The Sword of Grief, which pierced her Soul, opens you a Passage: enter by the Wound, Love has made; advance to the Heart of Jesus, and rest there even to Death itself. Presume not to separate and divide two Objects so intimately one or united together, but ask Redress in all your Exigencies from the Heart of Jesus, and ask this Redress thro' the Heart of Mary.

This Form and Method of Worship is the Doctrine, and the very Spirit of God's Church: it is what she teaches us in the unanimous Voice and Practice of the Faithful, who will by no Means that Jesus and Mary should be separated from each other in our Prayers, Praises and Affections. This Consideration has engaged the sovereign Pontiffs and head Pastors of the Church to give the Self-same Sanction to the pious Practices instituted in Honour of the sacred Heart of Mary, as they give to those of the adorable Heart of Jesus both within their proper Limits. They both have equally their Associations, and those

too equally enriched with the Treasures of the Church under the liberal Dispensation of its Governors. Many are the pious and virtuous Souls, who have drawn most signal Fruit, and Advantages from these Devotions.

Come then, hardened and inveterate Sinner, how great soever your Crimes may be! come and behold: Mary stretches out her Hand, opens her Breast to receive you. Tho' insensible to the great Concern of your Salvation, tho' unfortunately Proof against the most engaging Invitations and Inspirations of the holy Ghost, fling yourself at the Feet of this powerful Advocate. Her Throne, tho' so exalted, has nothing forbidding, nothing dreadful; her Heart is all Love, all Tendernefs. If you have the least Remains of Confidence and Reliance on her Protection, doubt not she will carry you thro' her own most blessed Heart in the most speedy and most favourable Manner to the truly merciful and most sacred Heart of her Son Jesus.

THE ACT OF
CONSECRATION
TO THE
SACRED HEART
OF
MARY.

O Holy Mother of God, glorious Queen of Heaven and Earth! I choose thee this Day for my Mother, my Queen and my Advocate at the Throne of thy divine Son. Accept the Offering, may it be irrevocable, I here make of my Heart. It never can be out of Danger, whilst at my Disposal; never secure, but in thy Hands.

N. B. This Feast has no fixed day. It is solemnized in some Churches with the Approbation of the Ordinary on the 8. of February, in others on the 1. of June, and in some Churches on the Sunday within the Octave of the Assumption.

Ye Choirs of Angels Witnesses of this my Oblation! bear me up in the Day of Judgment, and next to Jesus and Mary be ye propitious to me should the Enemy of my Salvation have any Claim upon me. Obtain for me at present the Gift of a true Repentance, and those Graces I may afterwards stand in need of for the gaining of Life everlasting. Amen.

T H E L I T A N Y.

Lord have Mercy on us.

Christ have Mercy on us.

Lord have Mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father &c. *as above pag. 31.*

Heart of Mary, pray for us.

Heart of Mary according to the Heart of Jesus, pray for us.

Heart of Mary united to that of Jesus, pray for us.

Sacred Heart of Mary.

109

Heart of Mary Organ of the holy
Ghost,
Heart of Mary Sanctuary of the
Divinity,
Heart of Mary Tabernacle of a
God incarnate,
Heart of Mary always exempt
from Sin,
Heart of Mary always full of
Grace,
Heart of Mary blessed amongst
all Hearts,
Heart of Mary illustrious Throne
of Glory,
Heart of Mary Abyss and Prodigy
of Humility,
Heart of Mary glorious Holocaust
of divine Love,
Heart of Mary nailed to the Cross
of Jesus,
Heart of Mary Comfort of the
Afflicted,
Heart of Mary Refuge of Sinners,
Heart of Mary Hope of the Ago-
nizing,
Heart of Mary Seat of Mercy,

Pray for us.

H

110 *The Devotion to the*

Lamb of God, who takest away the
Sins of the World, Spare us, O Lord.

Lamb of God, who takest away the
Sins of the World, Hear us O Lord.

Lamb of God, who takest away the
Sins of the World, Have Mercy on us.

†. Pray for us O Holy Mother of God.

R. That we may be made worthy of
the Promises of Christ.

LET US PRAY.

Sweet Jesus! who tenderly lovest the
most holy of Virgins, and art re-
ciprocally most tenderly loved by her,
grant, we beseech thee, thro' the In-
tercession of thy most holy Mother,
and by the Resemblance her most holy
Heart bore to thine, that we may ever
return due Love and Affection for her
Care and Tendernefs in our Regard,
who with the Father and holy Ghost
livest and reignest World without End.
Amen.

THE
REPARATION
OF
HONOUR.

MOther of God most worthy !
whose Sanctity and sublime
Merit surpass the Comprehension even
of the Angels themselves, how great
is the maternal Tenderness of thy Heart
towards Mankind ? How great thy
Favours ? How unworthy our Acknow-
ledgment, our Gratitude, our Return ?
My very Soul is penetrated with Grief
at the Consideration of the many In-
juries, thou receivest from Infidels and
wicked Christians by the Profanation
of the Altars dedicated to thy Name,
by the execrable Blasphemies vomited
out against thy maternal Virginity,
Sanctity, and Integrity, but especially
from the Anguish, with which those
Sinners load thee, who heaping Sin
upon Sin against thy divine Son, draw

down Vengeance and Damnation on their own Souls; all which redound on thy tender Love and Compassion. Thus affected and upon this Consideration, I fling myself at thy sacred Feet, and tho' the greatest of Sinners, most unworthy, and least corresponding with the Graces I have received, I here enter my Protest against such unwarrantable Proceedings, and beseech thee, O Virgin more than Martyr, to accept the same, as a Reparation of Honour. Pardon my past Offences and Indignities, pardon those of Mankind. Prostrate in like Manner before thee, make us, Sinners as we are, sensible of the Favours thou hast conferred upon us, and being truly contrite for the past, may we by thy Aid and Assistance, breaking the Chains of our former Thralldom and Slavery, live henceforward in thy Favour, and in the happy Liberty of the Children of God. May this our Act and Deed, O Saviour of the World, as we can do nothing more agreeable to thee, than to testify our Love and Gratitude to thy blessed Mother,

sacred Heart of Mary. 113

may it, I say, be approved and confirmed by thy Blessing and Authority. Amen.

T H E
SINNER'S ADDRESS

T O
OUR BLESSED LADY.

IT is to thee, holy Virgin, I have Recourse however unworthy of thy Goodness. I know thou never abandonest those, who call upon thee with Confidence, and that the Church does not call thee in vain the Refuge of Sinners: and this in Effect is the only Title, which is left me to dare to approach to thee, and shall I be so unfortunate as to be the first, and only one, that thou wilt refuse to hear?

Thou wilt find in me none of those amiable Marks, by which thou acknowledgest thy true Children. Slave of a shameful Sin, which tyrannises over me, I come to humbly beg thy Help to break my Chains.

H 3

114 *The Sinner's Address &c.*

Made sensible of the Beauty of a Virtue I have hitherto abhorred, I desire absolutely to quit a Vice, which has hitherto pleased me too much, tho' so highly shameful. Blessed Virgin! obtain for me the Grace to hate what I have loved, and to love what I have hated. Make my Eyes flow with Tears, that may efface all the Impurities of my Life. This Miracle is reserved to thee, O Mother of Mercy. Renew in me those Prodigies of Conversions, which thou hast formerly wrought, and appear now so seldom in an Age so corrupted as ours. The more miserable I am, the more proper Object I am of thy Compassion: nor can any Thing less than a Miracle free me from that infamous Passion, which has overruled me till now. This Miracle, O sacred Virgin, I beg of thee by that Purity, which made thee so agreeable to God, and which drew upon thee the Honour of being the Mother of his Son. Let not the Price of that Blood, which thou gavest to the Saviour of Men, be lost; refuse not to thyself the Plea-

sure of reducing a straid Sheep to that heavenly Shepherd. Shew that thou art truly the Mother of Sinners, and let it not be said, that I perished at thy sacred Feet, where no one ever found but Grace and Salvation.

„ Many pious Books recommend the
„ following Prayer as very efficacious
„ for the obtaining Purity of Heart.

By thy sacred Virginity and immaculate Conception, O most pure Virgin, purify my Soul and Body in the Name of the Father &c.

AN ACT OF FAITH.

O My God! I firmly believe all the sacred Truths the Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive or be deceived.

AN ACT OF HOPE.

O My God! relying upon thy Goodness and Promises, I hope to obtain Pardon for my Sins and Life

everlasting, thro' the Merits of Jesus Christ, and by the Intercession of his blessed Mother and the Saints.

AN ACT OF LOVE.

O My God ! I love thee above all Things with my whole Heart and Soul, purely because thou art infinitely amiable and deserving of all Love; I love also my Neighbour as myself for the Love of thee; I forgive all that have injured me, and ask Pardon of all I have injured.

„ His Holiness Pope Benedict XIV.
 „ observing how useful and even necessary the Acts of the three theological Virtues, *Faith, Hope and Charity* are to eternal Salvation; in order to excite all the Faithful of both Sexes to the Exercise of these same Acts, after having taken the Advice of the sacred Congregation charged with the Care of Indulgences and holy Relicks, has most graciously confirmed the Indulgences granted by Benedict XIII. of pious Memory

„ the 15. of January 1728. for the
„ aforeſaid Acts. Viz.

„ 1. A Plenary Indulgence with
„ the Liberty of applying it to the
„ Souls of the Faithful departed, which
„ may be gained every Month by thoſe,
„ who during that Space ſhall every
„ Day make the aforeſaid Acts piously,
„ devoutly and from their Heart, pro-
„ vided that on the Day they would
„ gain it, the particular Time being
„ left to each ones Choice, being truly
„ penitent, and having received the
„ Sacraments of Penance and holy
„ Eucharift, they ſhall pray, as it
„ behoves, for Concord amongſt
„ Chriſtian Princes, the Extirpation
„ of Hereſies, and the Exaltation of
„ our holy Mother the Church.

„ A Plenary Indulgence alſo at the
„ Hour of Death.

„ But to engage the Flock com-
„ mitted to his Charge to a frequent
„ Repetition of the above mentioned
„ Acts, his Holineſs Benediſt XIV.
„ has moſt liberally extended to each
„ Repetition, the Indulgence of ſeven

„ Years and of as many Quarantains
 „ or forty Days, which may also be
 „ applied to the Souls of the faithful
 „ departed, and which his Predecessor
 „ had granted but for once a Day.

„ Moreover his Holiness has declared,
 „ that all the aforesaid Indulgences
 „ should not be annexed to the pro-
 „ nouncing of certain determinate
 „ Words, but that every one is at
 „ Liberty to use any Form, provided
 „ he expresses the proper Motive of
 „ each of the three theological Vir-
 „ tues. Given the 28. January 1756.
 „ Signed *Fr. L. Card. Portocarrero*
 „ Prefect. The Place of the Seal. *A.*
 „ *E. Vicecomes* Secretary of the sacred
 „ Congregation of Indulgences.

T H E NIGHT PRAYERS.

„ **L** Et us enter in Spirit into the
 „ Ladorable Heart of Jesus; let us
 „ place ourselves in the Presence of
 „ God; let us adore him, and give

” him Thanks for all the Benefits we
” have received from him particularly
” this Day.

O My God! we adore thee thro’ the
sacred Heart of thy divine Son as
our Creator and sovereign Good; we
give thee Thanks for all thy Mercies
to us spiritual and temporal, general
and particular, but more especially for
the Favours bestowed on us this Day.
May thy holy Name be eternally
praised and glorified, and may we
never be ungrateful to thy Bounties.
Amen.

” **L** Et us ask of our Lord Jesus
” Christ Grace to discover the
” Sins, we have committed this Day,
” and let us beg of him a true Sorrow
” for them.

O My Lord Jesus Christ! Judge of
the Living and the Dead, before
whom we must one Day appear to
give an exact Account of our whole
Life, enlighten us, we beseech thee,
and give us an humble and contrite

Heart, that we may see, wherein we have offended thy infinite Majesty, and judge ourselves now with such a just Severity, that then thou may'st judge us with Mercy and Clemency. Amen.

„ **L** Et us examine ourselves, and
„ **L** call to Mind the Sins we have
„ committed this Day by Thought,
„ Word, Deed or Omission; insfitting
„ particularly on the Failings we are
„ most subject to.

PAUSE HERE A LITTLE WHILE.

Most merciful Lord! we are sorry from the Bottom of our Hearts for all the Sins we have committed, purely because they are offensive to thee, who art a God of infinite Goodness; we sincerely detest them, and firmly purpose thro' thy holy Grace never to offend thee any more. Enlighten our Understanding, and strengthen our Will, that we may persevere in thy Favour till Death. Amen.

O My God! we firmly believe all the sacred Truths, the Catholic Church believes and teaches, because thou hast revealed them. Relying upon thy Goodness and Promises, we hope to obtain Pardon for our Sins, and Life everlasting thro' the Merits of Jesus Christ, and by the Intercession of his blessed Mother and all the Saints. We love thee above all Things with our whole Hearts and Souls purely for thyself, and we desire to love thee, as the Blessed do in Heaven: we also love our Neighbour for thy Sake, as we love ourselves, and we sincerely forgive all that have injured us, and ask Pardon of all we have injured. We adore all the Designs of thy divine Providence, resigning ourselves entirely to thy Will. We renounce the Devil with all his Works, the World with all its Poms, and the Flesh with all its Temptations: we desire to be dissolved and be with Christ.

✠. Father into thy Hands I commend my Spirit. *Re.* Sweet Jesus receive our Souls. May the blessed Virgin Mary,

S. Joseph, and all the Saints and Angels glorify, adore and love the sacred Heart of Jesus for us this Night, and pray for us to our Lord, that we may be preserved during it from all Sin and Evil.

Blessed Saint Michael defend us in the Day of Battle, that we may not be lost at the dreadful Judgement. O Angels of God, to whose Care we are committed by the supreme Clemency, enlighten, govern and defend us this Night from all Sin and Danger. Save us, O Lord! waking, and keep us sleeping, that we may watch with Christ and rest in Peace. Vouchsafe, O Lord! this Night to keep us without Sin. *R.* Have Mercy on us, O Lord! have Mercy on us: *ψ.* O Lord! hear our Prayer, *R.* And let our Supplication come unto thee.

LET US PRAY.

Visit, we beseech thee, O Lord! this Habitation, and drive from it all the Snares of the Enemy. Let

Night Prayers.

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thy holy Angels dwell therein to preserve us in Peace, and may thy Blessing be upon us for ever thro' Jesus Christ our Lord. Amen.

God the Father! bless us; Jesus Christ! defend and keep us; the Virtue of the Holy Ghost enlighten and sanctify us this Night and for ever; and may the Souls of the faithful departed thro' the Mercy of God rest in Peace. Amen.

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